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Bulletin

HARDING COLLEGE SEARCY, ARKANSAS

Volume XXII ~~XXI~~

December 15, 1945

Number 1

HARDING REMAINS TRUE TO ORIGINAL IDEALS

The Bible school movement in the Church of Christ as it is now known dates back to the old Nashville Bible School, when in 1891 nine young men appeared on October 5, for the opening session. James A. Harding and David Lipscomb were the guiding spirits of this movement, formulating its principles and ideals. James A. Harding in stating the purpose of the school said it was, "to educate the young in the useful learning of the times, and while doing it, to keep them under Christian influences, and teach them the word of God." He said there should be "no distinction between ministerial students and others, males or females, church member and non-church members, they were all put into the same classes and taught the same way."

It was these ideals that inspired J. N. Armstrong to give his life to Christian education and to state, "the purpose of the school shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train in pure Bible Christianity those who attend, excluding from the work and worship of the church of God all human invention and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the scriptures and as will promote usefulness and good citizenship among men." This made the development of character the chief concern and aim of J. N. Armstrong which he emphasized by saying, "I have no desire or intention to help build up a school that does not make this heart training the first object in all its work. I should rather, far rather, give my life to the training of ten young lives into characters of clean hearts, tender consciences, unselfish spirits, and indomitable wills than to educate (in the common acceptance of that term) a thousand lives. I believe the ten would be worth far more to the world than the thousand."

The present administration and faculty are devoted to these same ideals and every class, every chapel service, every ball game and every personal contact is dedicated to the threefold program designed to develop character, spirituality and scholarship. President Benson outlined this program in his first official statement and Harding is proud for the results of such a program to be examined in its finished product—its graduates.

THE ALUMNI ASSOCIATION

By B. Frank Rhodes, Jr.

Organized for the purpose of promoting the welfare of Harding College by perpetuating the contacts of former students and graduates with one another and with the school, and by stimulating participation in projects designed to aid the college, the Alumni Association is gradually increasing its membership and its activities. At present the group has a membership of about 1,300. Members are graduates or ex-students of Western Bible and Literary College, Cordell Christian College, Monea College, Harper College, Arkansas Christian College, or Harding College, with by far the biggest portion coming, of course, from the present institution.

Beginning in the spring of 1938, the association began a plan for contributing to the endowment fund for Harding College by taking out endowment insurance policies on different members of the association. Altogether, \$9,500 in endowment insurance has been taken out in pursuance of this plan. The first of these policies will mature in 1948.

"Harding Reflector and Alumni News" is the quarterly bulletin published by the organization. This bulletin tells what is being done in the school, activities and plans of the association, activities of the alumni, and lists of those who have contributed to the endowment fund.

During this past year two local chapters of the organization were formed—one in Little Rock, and another in New York. Plans for others are being discussed at different places. A reunion dinner at which fifty were present, was given in Little Rock by the local chapter on November 8.

Two official meetings of the Alumni Association are held annually at Searcy—one at Thanksgiving, and one during commencement week—the last week in May. Wednesday before graduation is traditionally "Alumni Day," and on this day the class holding its twentieth anniversary is in charge of the chapel exercises. Following the commencement exercises on Thursday, all former students are guests at the Alumni Dinner. An alumni-varsity basketball game is usually played in November and a baseball or softball game in the spring.

The Alumni Office contains, besides the lists of members and other files, annuals for many of the years since 1925, and some souvenirs which are of memorial or sentimental value to the alumni.

Those who have annuals for the years other than 1925 to '27, 1929 and '30, 1932, '38, '41 to '42, and 1944 and '45, or other souvenirs which are of general interest to the alumni, which they might wish to donate, are encouraged to communicate with the office.

Officers are: President, Clifton Ganus, Jr.; Vice-President, Joseph E. Pryor; Secretary, Mildred Formby Mattox; and Executive Secretary, B. Frank Rhodes, Jr.

A HARDING FAMILY

Mr. and Mrs. J. H. Maple of Cleveland, Kansas, parents of seven children who have attended Harding College, recently wrote, "We'll always be interested in Harding College, her teachers and students and pray that many more children will be helped as ours have been."

Ruth entered the academy in 1922 when Harding was located at Harpers, Kansas. She finished her high school work in 1927 after the school moved to Morrilton and then spent two years in the college. She and her three children, Doris, Marie and Robert Jones live in Hutchinson, Kansas, where she is principal of a grade school.

John, Jr., entered Morrilton High School as a sophomore in 1928 and graduated in 1930. He is now farming near Cleveland, is married and has two sons—future Harding students.

Lois, Eunice, and Esther entered Harding in 1935. Lois graduated in 1939 with a major in business administration and is now teaching commerce in Dodge City, Kansas, High School.

Eunice received the B. S. degree in 1941 and taught two years in Clearwater high school. She is now Mrs. Irwin Reiboldt and lives near Neosho, Missouri, and has a baby daughter—Lois Ann.

Esther, now Mrs. Clay Young attended Harding for three years. She and her son, Ronnie, are living with her parents until her husband returns from overseas.

Jim entered Harding in the Fall of 1938 and spent two years in college. He is now stationed at Camp Crowder, preaches each Sunday near Neosho, and plans to enter Harding again as soon as he can after receiving his discharge. He married the former Nell O'Neal.

Betty, now Mrs. Bob Hawkins, graduated from Harding in 1945. She is now living in Memphis where Bob is assisting with the work in Union Avenue congregation.

The Great "Defect" of Christianity

F. W. Mattox

Mr. Karl Polanyi, economist, has written a book, "The Great Transformation," in which he predicts the fall of the American way of life and the development of a semi-communistic order.

I will leave Mr. Polanyi's economic plan to the fate of our clear-thinking American citizenship, but I call attention to what Mr. Polanyi considers the "great defect" of Christianity—that Christ, in emphasizing the importance of the individual, neglected an over-all plan for society. Mr. Polanyi says that "the freedom that western men gained through the teachings of Jesus was inapplicable to industrial society." This means that Christianity would work in a backward country, but that it is ineffective in an industrial age. Now, this is a serious charge. If Christianity will not improve an industrial, complex world, it is valueless and its founder was a limited thinker that had no contact with a great, ageless Creator. On the other hand, if Jesus did have contact with the great, ageless, all-wise Creator, then he should have foreseen this industrial age and made provision for it. Mr. Polanyi's charge is in reality a charge that Christianity is the product of fallible man. The premise that Jesus gave importance to the individual is correct. It is the conclusion that is a mistake. Not only is this premise correct, but any society that does not recognize the worth of the individual will become backward, for progress is made only by the full development of individual initiative, and no society is stronger than the strength of its individuals. Jesus emphasized the worth of the individual because of the value of one soul in the sight of God, and his consuming interest is the salvation of each soul. Does this, however, mean that Jesus made no provision for a complex society? Let us see.

Jesus knew that his followers would be in every age, amidst various types of economic and governmental control. If Jesus had instigated and encouraged the "most perfect of all" social and economic orders he would have instigated rebellion against the constituted authority. Rather than do this, he laid down principles that would work in, and improve any type of government, economic or social order in the universe.

A complex, industrial society brings humanity into very close contact. It demands that people get along with each other and to this the teachings of Christ apply superbly. In fact, the more highly industrialized and complex a society becomes and the closer people are crowded together in shops and tenements the greater need there is for the principles of Jesus. Such a complex society needs honesty, truthfulness, fair dealing, concern for the other fellow's welfare, a will-

ingness to share, acceptance of responsibility, the obligation of each to make his own way, reduction of required supervision in industry and government. These all are the principles of Jesus.

Mr. Polanyi is right in that Jesus gave man a sense of freedom; and yet he has failed to see in the teachings of Jesus his emphasis of man's obligation to his society. The Christian principles just enumerated have no meaning other than regulating man in his social obligations, whether in a backward or complex society.

Just what type of social and economic order man should develop was not dictated by Jesus; yet the obligations of man to his society are so clearly set forth, that any social order would be improved by its members' putting them into practice. So what has been considered by some as the "great defect" of Christianity is in reality its "greatest strength," in the fact that its principles are so applicable that they can improve any system devised by the ingenuity of man. This is so true that if all men in a society would accept perfectly the teachings of Jesus it would make no difference what the social and economic order was—it would be so improved and corrected that it would work beautifully. If Christianity were followed in a dictatorship, for instance, the dictator would be benevolent, kind, fair, and unoppressive. His subjects would be honest, hard working, forward-looking people. Industry would flourish, the world's raw materials would be shared, and improvement and prosperity would everywhere be apparent. It would not be the plan of dictatorship that would bring these blessings, but Christianity that modified and directed the course of action, giving the greatest blessings to the greatest number.

If Christianity were accepted in a communistic society the principles of Jesus would make each one feel responsible and work harder. There would be no slackers and individual initiative would not be curtailed. The ruling class would not take advantage of the workers and the laborer would be worthy of his wage. Honesty, fairness, and integrity would be everywhere apparent and prosperity would result. These blessings, however, would not come as a result of the communistic order, but as a result of the modification and direction that Christianity would give.

What type of government then is sanctioned in scripture? The answer is simple. It should be a government that allows the holding of personal property and that encourages and makes possible the exercise of individual initiative. As Paul says, the government "is a minister of God to thee for good." In my studies of history and government, I have never

read of any type of government that came nearer to these ideals than our own historic American government. No where else in the world has Christianity had greater opportunity or brought greater blessings.

Its greatest blessings, of course, are for the individual, but to the extent that it reaches individuals it improves society, and the complexities of industrial life can best be solved by Christian principles.

HARDINGS LECTURES GREAT SUCCESS

The lectureship, conducted each Thanksgiving week on the Harding campus is also an annual home coming. This year Arkansas and Tennessee were out of step with the rest of the United States in having their Thanksgiving the last Thursday in November. In spite of this, however, one of the largest gatherings in the history of the school assembled. The speakers were of the best in the brotherhood, the auditorium overflowed into the hall and the vestibule and for some services the study hall downstairs was equipped with a public address system so that the overflow audience could hear even though they couldn't see. Visitors came from many directions and from Texas to Toronto, Ontario, Canada, and among them a good representation of the preachers of the brotherhood.

Three considerations might characterize the week of meeting—a deep interest in world evangelization, a deeper consciousness of God's hand in the affairs of man and a fine spirit of christian fellowship.

The reality of the responsibility placed upon us by the great commission was emphasized by many of the speakers. This is in harmony with the emphasis of Harding Bible class work. On Thursday morning at the close of the service President Benson asked for those who had definitely decided to work in foreign lands to come to the front and eleven young people made their way through a packed audience to stand and make their intentions known. Each gave his name and chosen field. Eight were going to Germany, two to Africa and one to China.

A number of the speakers emphasized the over-ruling hand of God in world affairs and many commented on the fine spirit of fellowship. One said it was in reality a unity meeting, bringing together so many preachers from so many parts of the brotherhood.

Over five hundred dollars was given for the church building fund for Germany and eleven hundred and twenty dollars was given to build a school building in Africa. One speaker said there was no other place in the brotherhood where all these things could have happened. Considering all this, we conclude that this was one of the greatest lecture weeks in the history of Harding College.

THE COLLEGE CONGREGATION

The elders of the college congregation have for years guided this church in a well rounded program of activity. Three Sundays each month the preaching is done by the elders themselves, with a member of the bible faculty preaching the remaining Sunday. The fact that these men are not paid for their preaching, makes possible more funds for an active program of mission work.

The congregation meets in the college auditorium (for which it pays the school \$40.00 rent per month) but a building fund is rapidly growing and before too long the congregation hopes to have a building of its own.

The mission program is two-fold in nature, aiding a number of workers on foreign fields and sponsoring a wide scope of mission work at home. This program has traditionally taken almost all of the regular contribution and receives the full support of a united leadership. Within the past two years thirteen new congregations have been started in this part of Arkansas. These congregations are near enough to the college that brethren from the school can reach them each Sunday and provide the necessary leadership to secure their growth.

Aiding the spread of the gospel in Arkansas are about 70 young preachers who almost literally cover the state each week-end.

Besides the new congregations established, meetings were held in many out of the way places last summer and each new opening will be followed up in the future to reach as many as possible with the gospel. Away from Arkansas and besides the foreign work the college congregation established and is sponsoring the congregation at Valparaiso, Indiana.

THE MONDAY NIGHT MEETING

Harding College has traditionally maintained an all school assembly every Monday night. The meeting is primarily a religious service in which the young men of the school make speeches on subjects that need to be studied. Sometimes there are controversial questions studied with a divergence of opinion and a meeting waxes warm; other times, the subject is inspirational, but always truth is taught and character is molded. Generally there are two or three prepared speeches and then the meeting is thrown open for volunteer speakers, after which one of the faculty members closes the meeting by correcting any wrong impressions and rounding out the lesson. This meeting is cherished by all students as a high light in Harding memories and many able preachers look back with pleasure to the Monday night meetings where they got over their first stage fright.

MEET THE FACULTY



L. E. Pryor

"The tall man that teaches Social Science, History, Conservation, and Geography is none other than the quiet, lovable gentleman with a big heart, Professor L. E. Pryor." Thus began a student description of Bro. Pryor, who has been with Harding as an instructor since 1932.

Professor Pryor was born in Columbia County, Arkansas, in the year 1887. The first twenty years of his life were spent on the farm. He attended school at N. T. N. B. C. in Tennessee, now known as Freed-Hardeman. From here he went to Lawrenceburg, where he graduated from High School. He then entered David Lipscomb and graduated with a major in English. Next he moved to Chattanooga where he preached for a congregation of the Church and attended the University of Chattanooga and received the B. A. degree.

Professor Pryor was then at Morrilton a year as he taught in Arkansas Christian College. From there he went to the University of Arkansas to do graduate work. Teaching school in Arkansas and Missouri for about eight years was next. Then back to Morrilton to teach in Harding College. This was in the year 1932 and Professor Pryor has been with Harding since that time.

The Pryors, with Dr. Joseph, their son (head of our chemistry department) live just south and east of the athletic field. Their home is located on twenty-two acres of very fertile ground, which provides the family with recreation and profit from Jersey cows, chickens, garden and fruit.

WHERE THERE'S A WILL HARDING PROVIDES A WAY

As varied as talents, are the opportunities at Harding. To keep a school like Harding in good running condition people must engage in a multitude of every day jobs. Throughout the years it has been Harding's policy to give these

jobs to students who needed help in order to go to school, and the administration has felt that a way could be provided for any student with a will.

Dairy and farm, cooking and dining hall, janitor and yard, laundry and boiler room; these, perhaps, are the most important fields of activity open to student workers. Office assistants and secretaries to teachers require many with specialized training, and care for the horses and the swimming pool with physical education assistants should not be overlooked. Many other activities would be listed if a survey were made of the 150 students who are now working on the Harding campus.

In true Christian spirit there is no distinction made between working and non-working students. A "farm-hand" has been selected school favorite and a four-year laundry worker was voted May Queen. Experience has shown that too much work hinders scholarship, but moderate work does not. Observation leads us to believe that a moderate amount of work tends to develop a more stable character. Harding, therefore, will continue to hold its jobs for its students, even though student help in the long run is more expensive.

IMAGINATION OF YOUTH APPEARS IN HOUSE NAMES

Because of the enlarged enrollment, and until new dormitories can be constructed, Harding boys are having to live off the campus in houses that have been converted into dormitories. In true college style, queer names have always been given to boys' quarters. In the past, the boys' dormitory at Morrilton, which was built for a hospital building, was affectionately called the "Mule Barn," but now we have "Glamour Manor," "Grand Central Station," "Inner Sanctum" and "Termite Terminal" as names for perfectly good modern homes.

SECOND TERM ENROLLMENT STILL LARGER

As this issue of the bulletin goes to press students are finishing final examinations of the first term's work and new students are coming in to enroll for the second term. All buildings are full to capacity but the administration is resorting to American ingenuity and will make place for all who come. The most acute problem is the large demand for apartments as more married couples are going to school than ever before. The citizens of Searcy are making places for as many as possible but several are commuting from the nearby towns of Kensett and Judsonia. To relieve this situation trailers and prefabricated houses are being considered.

Christian Education (3rd)

By E. W. McMillan

Its Breadth; Methods

When Christian education is being considered, many will think only in terms of institutions called schools. Christian education does include schools; but it is much broader than the average understanding of schools.

Wherever one person rescues another person from prejudice, or superstition, or malice, or misunderstanding, or unjust desires and leaves that person more disposed toward honesty, or truth, or kindness, or justice and mercy, that person has served well the cause of Christian education.

This contribution can be made in private conversation, in letters written at opportune moments, in articles published, in sermons, in classes taught privately, in classes accredited in school records, or by life as an example of right living.

The best known avenue of Christian education, however, and possibly the most effective, is the class room in daily schools.

The opportunity in these classes is normal and mainly agreeable. The students themselves, in the main, have chosen to attend school; they are eager to learn; they desire creditable grades; they are situated in an atmosphere where failing is an offense to pride; so, the conditions themselves predominantly suggest learning in some measure.

Giving a student a learning situation which is mainly Christian in motive and manner is, therefore, one of the most important of all things in that student's life.

It may never come true, but every person should have a religious setting for all learning—from the first day in school to the finish of the doctorate degree. This does not mean that every subject should be on religion, nor even that every expressed opinion or reading assignment has to indorse current religious beliefs. It does mean, however, that God never intended for the learning process to be mainly under the direction of anti-religious minds. It means, also, that this learning process, beginning with the child and terminating in the sage, is best served, seasoned and enriched by a religious atmosphere, just for the same reason that health is best preserved in a healthful climate or community.

For these reasons, there should be a Christian secondary school in every large city, to give those who are inclined the opportunity of learning under favorable conditions. And wherever possible, in addition, accredited Bible classes should be established and taught by good teachers. Churches would do well to undergo the expense of erecting small buildings or renting rooms near school buildings, where such classes could be taught for credit.

Or, again, we might do well, as money becomes available, to establish more junior colleges. I would not recommend too many, but I would recommend a few wisely spaced geographically. It would be wise, furthermore, to go out into new territory and establish a few standard senior colleges—in the north and east,

especially. It is history unquestioned that wherever a good Christian college is built the church grows in haste thereabout. There is plenty of money, if only brethren will catch the vision and give.

And, finally, we need two or three graduate schools of standard rank and fundamental in faith, conferring standard graduate degrees in distinctly religious fields. It is more than pathetic that the graduate student today is confronted with the fact that "about the only fundamental school available is—." But such is the case. The entire thought to consider is not the mere question of whether you and I can retain our faith while attending the school which exists. For there is the even more reflecting fact that people who profess a saving faith in God have not proved their love for Him by maintaining educational institutions which do foster the ancient, apostolic faith in its educational ideal. The people who call themselves "churches of Christ" would be much more consistent with their claims if they did maintain more schools where the learning process, from the first grade to the doctorate degree, could expand and build itself into the character without the constant infection of doubt, or at least of uncertainty.

Whoever, then, gives a dollar or a thought for the spread of this education is a friend indeed of humanity, of God, and of the Christ.

BULLETIN - - Harding College